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[No. 8.

*The Rev. CHARLES BACKUS, S. T. D. Pastor of the Church in Somers, and one of the Editors of this Magazine, departed this life Dec. 30th, 1803.*

**D**R. BACKUS was born of reputable and Christian parents, in that part of Norwich which is now called Franklin, on Nov. 5th, 1749, and by the wife and righteous providence of God was left an orphan in his childhood, when his education fell under the direction of pious relatives. Discovering an early love of science, although his patrimony was not fully competent for the purpose, his friends determined to assist him in obtaining a liberal education.—He was graduated at Yale College in the year 1769.—In the year 1801, Williams College conferred on him the degree of Doctor of Divinity.

His theological education was under the Rev. Dr. Hart of Preston; and he became a licentiate for preaching the gospel, in June 1773. On the second Sabbath

after he commenced a preacher he ministered to the people in Somers, and received the pastoral charge of the church in that place, by ordination, on the 10th of August 1774.

He was twice elected Professor of Divinity, first at Dartmouth College, and afterwards at Yale College, both of which elections he declined to accept.

The first attack of disease, which disabled him for public labor and hath terminated in his death, was on August 31st, 1801.—He departed this life, on Dec. 30th, 1803, after a faithful ministry of more than 29 years.

In College, he made a distinguishing proficiency in science, and his life was moral and amiable. His understanding which was naturally clear, and his judgment which was correct, were improved by a general acquaintance with literary subjects and the best authors. In the latter part of his collegiate life, his mind was impressed with divine truth, and a deep conviction of the sin of his nature. These impressions, after a variety of exercises, terminated in a comfortable Christian hope.

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In his private writings he speaks of a season in May 1770, in which the natural obstinacy of his heart was humbled, and he was led to a knowledge of the glory of a precious Redeemer; and from this time he maintained a Christian hope.

As a Christian, he was humble, exemplary and submissive, especially so, under the death of his only child, Mr. Jabez Backus, who died March 16th, 1794, in the 17th year of his age, and while a member of Yale College.

As a Christian minister he was faithful, evangelical and indefatigable in his pastoral services, being filled with a love of the souls of his people. Under his ministry, which we hope hath been blessed for the salvation of many, there have been four seasons of the special revival of religion. He was evangelical in all his instructions, and his preaching, being drawn from the oracles of truth, was not according to the wisdom of man, but in demonstration of the spirit and in power.

The people of his charge, and those who occasionally heard his ministration, are witnesses with what plainness he rebuked sin, and taught salvation thro' faith in Christ, together with the necessity of personal holiness, as the only evidence of a good hope; and how he enforced these doctrines by a Christian example.

As a theologian he was eminent. His retired situation which was favorable to serious studies, and his eminence as an instructor, drew around him many who were designed for the Christian ministry. Nearly fifty have been members of his theological school, the greater part of whom are now pastors in the churches.

The Lord, in whose service his

life hath been spent, graciously remembered him to the end. In his last sickness, which was long, he had much of the divine presence until he departed, and as we confidently believe slept in Jesus.

The last words which he was heard to whisper, were "*Glory to God in the high, and on earth peace, good will towards men.*"—His remains were committed to the dust, the Tuesday following his death. In the funeral service, Doctor Williams first prayed. A sermon was delivered by Doctor Strong from Psalm xxiii. 4. "*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me.*"—The concluding prayer was made by Doctor Perkins.

The friends of Zion are sensible that a light is extinguished in our churches, and they pray that much of the divine presence may be granted to the bereaved widow, and to the church which is left without a pastor.

[*Sundry extracts from the writings of Doctor Backus will be published in the future numbers of this work.*]

*Dialogues on the Christian Doctrines,  
continued from page 257.*

## DIALOGUE II.

*James.*

**Y**OU observed, my friend, in our last interview, that the doctrine of total depravity was very alarming to every natural man—but it appears to me if sinners are ever so much alarmed, it is to no purpose. If God, from all eternity, has elected a certain number to salvation, they will be saved, let them do what they will; and if he has determined a certain number shall be damned, it will be impossible to avoid it, as their

state is fixed; and any exertion that the creature can make, will not frustrate or disappoint omnipotence.

*John.* Are you able by any means to determine whether you are one of the elect or not, admitting the doctrine true?

*James.* I am not.

*John.* What are the terms of salvation?

*James.* Repentance towards God and faith in the Lord Jesus Christ.

*John.* Then if you repent of sin, and have faith in the Lord Jesus Christ, you are sure of salvation. If you retain your faculties, so as to be able to have faith and repentance, and can get no knowledge of God's decree as it respects you, I can conceive no way wherein it can interfere with your salvation.—If God has fixed your state, he has done it in full view of your conduct; being from all eternity perfectly acquainted with your character, he has determined your state agreeable to your works. If God from all eternity was not perfectly acquainted with the characters of his creatures, then he was not eternally perfect; his perfections you have *fully* agreed to, and it is impossible he should know what the characters of his creatures will be, unless it is positively determined.

*James.* I can see no propriety in God's fixing the state of his creatures, *previous* to their existence. If he has left them moral agents, they choose their own state, and not God; but if God determines their state, it follows they *cannot*; but must be entirely passive.

*John.* No creature will have any just reason to complain, if God decides his character, agreeable to his own choice.—But I

would inquire who you expect will judge the world?

*James.* The Lord Jesus Christ will be judge of quick and dead.

*John.* What is necessary to qualify him to be an impartial judge?

*James.* It is necessary he should possess infinite wisdom, and the knowledge of every event, with every attending circumstance, and perfect knowledge of every heart, and infinite goodness to incline him to do right, and almighty power to execute his righteous decision.

*John.* You suppose at the day of judgment, God will render to every one as his *works* shall be; and the wicked shall go away into everlasting punishment, but the righteous, into life eternal?

*James.* I do.

*John.* Then you agree at the day of judgment God will elect the righteous to life eternal, and send the wicked away to punishment?

*James.* I agree, that he will *then* elect or appoint the righteous to eternal life, because by patience and well doing they will have inherited the promises; and he will send the wicked away *because* they have been rebellious and impenitent.

*John.* If God from all eternity possessed all the knowledge of his creatures that he possibly can at the day of judgment, I inquire of you, and every rational creature, if he was not as well qualified from all eternity, to elect and appoint, as he *possibly* can be at the day of judgment, if he possessed the same power, knowledge, wisdom and goodness? If he would not decide as impartially, and give to every act of his creatures its full desert, and decide for the same reasons, and elect on the same account, and

condemn for the same cause? Finally, if he is eternally the same, "without the least variableness or shadow of turning," then his thoughts are one *eternal* thought, and his ways are one *eternal* way, and with him there is *no* succession of purposes, and his existence is one eternal now—"the same, yesterday, to day and forever."

*James.* I can conceive the possibility of God's decrees, but find nothing in scripture positive to establish them.

*John.* I think the doctrine is fully taught, and that there is direct and sufficient proof, even without any collateral evidence. I will select a few passages out of many which I think fully imply the doctrine: "According as he hath chosen us *in him*, before the foundation of the world. Having *predestinated* us unto the *adoption* of children, by Jesus Christ to himself. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. But for the elect's sake those days shall be shortened. And he shall gather together his elect from the four winds. Who shall lay any thing to the charge of God's elect? It is God that justifieth. There is a remnant according to the election of grace. Elect according to the foreknowledge of God the Father, through sanctification of the spirit. That the purpose of God according to election might stand, not of works, but of him that calleth. The election hath obtained it, and the rest were blinded. Them who are called according to his purpose; for whom he did foreknow he also did predestinate to be conformed to the image of his Son: Moreover whom he did predestinate, them he also called, and whom he call-

ed, them he also justified, and whom he justified, them he also glorified."—If these passages do not fully prove the doctrine of God's decrees, then to me they are unmeaning.—On review of what we have said, there appears to be reason, revelation, and the essential perfections of God, to establish it.

*James.* If God, from all eternity, has determined every event, and the time and means by which it shall take place—will it not follow that there is an impropriety in praying him to bestow mercy, when his plan is fixed, and it is impossible for him to alter it?

*John.* If God has determined that prayer shall be the means his creatures shall use in order that he *should* bestow mercy, then there is the utmost *necessity* for it, to "make our calling and election sure."—If God requires faith and evangelical repentance as necessary qualifications, in order to be one of the elect—then it is absolutely necessary to be possessed of those graces, as evidence that we are chosen of God. We have all possible encouragement to perform every religious duty. As God decides our characters according as our works shall be, if we *do not* perform good works, we have no prospect of eternal life;—for election does in no way interfere with the terms of salvation. God chose his elect thro' sanctification of the spirit, before the foundation of the world, to be conformed to the image of his Son.

*James.* I cannot see how a creature can be to blame, for doing what God has determined he shall do, for he fulfils the divine will, and answers the very end for which he was created.

*John.* Will you pretend to say that Judas was innocent in betraying the Lord Jesus Christ, because



it was determined he should betray him? The Psalmist predicted it—and Jesus himself said to his disciples, one of you shall betray me (mark the word *shall*); the question was asked, which? He answers, the one to whom I shall give the sop when I have dipped it; “and when he had dipped the sop, he gave it to Judas Iscariot the son of Simon.” It cannot be disputed that here was a determination of God. Christ says, “truly the son of man goeth as it was determined; but woe unto that man by whom he is betrayed;” and Judas, after betraying him, says, “I am guilty, in that I have betrayed innocent blood”: but if your arguments are just, it will follow that Judas was not to blame for betraying the Lord of life and glory;—which has ever been considered, the greatest sin that was ever committed by man.

*James.* Then if election is established, does it not follow that there is a necessity for every thing to take place just as it does?

*John.* There is no natural necessity for every thing to take place just as it does, but there is an absolute moral necessity that it should; so that all events may terminate in such a manner, as finally to produce the greatest possible quantity of good, and bring the highest glory to God’s name.

*James.* For my part I know no difference between moral and natural necessity; what I mean by necessity is what must take place at all events, and cannot be hindered.

*John.* I make an entire distinction between moral and natural necessity: natural necessity may be opposed to the will, but moral necessity on the contrary agrees with the will, and is perfectly consistent with its freedom. If I

should put you out of my house in spite of every effort you could make to oppose me, because I was the *strongest* man, I should say you went out by a natural necessity;—but if you went out of your own free choice, the event would prove there was a moral necessity, tho’ you acted with an entire freedom; and in this case, there is no natural necessity. The apostle said to the crucifiers of Christ, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands, have crucified and slain.” They had a natural power to refrain from this wicked act, but they were constrained by their own perverse wills. I presume you will not contend for their innocence, but on the contrary that they were very wicked; which acknowledgement proves that moral necessity does not interfere with free agency.

*James.* I fully agree that mankind possess the liberty you describe, but deny, that there is an absolute necessity for every event to take place just as it does.

*John.* If God has a fixed plan of government, and acts according to system, then every event must take place agreeably to his system. But if he acts without order, and has no fixed plan of government, then he has created beings without end, or design, and without knowing what part they would act in creation; and instead of events taking place by order, and under divine direction, they take place by mere chance, and God is liable to disappointment. But scripture says, “known unto God are all his works from the beginning.” If he knew all his works from the beginning, then he knew them in consequence of his fixed determination. To know an event will

take place, it is necessary the event *should* take place. Determination is the foundation of foreknowledge, and foreknowledge cannot exist without it. It then follows, that if God possesses foreknowledge, the certainty of every event is established.

*James.* It follows, that if every event takes place by necessity, and divine agency, then sin has taken place by divine agency, and you make God the author of sin—which I think is nothing short of blasphemy.

*John.* If you mean that God is a sinner, by his being active in the production of sin, then I agree with you that it is blasphemy;—but I conceive no such inference can follow;—for his works are the effect of his power, and not the emanation of his nature. If his works must necessarily partake of his nature, then the most venomous reptiles partake of his nature. If the idea is just, then God is a material being, because he has made a material world. But if sin has taken place contrary to the divine plan, then infinite wisdom, and almighty power, are disappointed;—but if sin has been a mean under divine direction of producing an infinite quantity of good *more*, than could possibly have existed without it, then its permission must have been a good and glorious act.

*James.* Is it necessary that evil should exist in order that good may come? The apostle says, “shall we do evil that good may come? God forbid.”

*John.* I conceive an entire distinction between creating and doing evil. An act of *creation* belongs alone to God, and is above the power of the creature, but *doing* evil, is within the power of the creature. For creatures to *do*

evil that good may come, is contrary to the divine law, but for God to permit evil in order to produce the greatest possible quantity of good, is perfectly consistent with his holy nature; neither does it follow that he does evil because he has said, “I the Lord create evil”—but on the contrary that he is good, and “his tender mercies are over all his works.” If evil had never existed, no created being could have any just idea of its nature and tendency, any more than a man that was born blind could have of colors. If sin had not existed, no created being could have seen its infinite opposition to holiness, and God’s *true* character could never have appeared to his creatures in its full beauty and glory. If sin had *not* existed, Christ would never have died for sinners, and of course redeeming love never would have been sung; and because God is good and possesses almighty power, we know it is for the best, if it was not, he would have prevented it—which is a sufficient reason to silence every objection.

*James.* If sin is necessary, in order that created beings *should* have a true sense of the nature of holiness, does it not follow that the angels in heaven have no just idea of the nature of holiness, because they never participated of sin, notwithstanding they cry to one another, “holy, holy, holy, is the Lord of hosts, and the whole earth is full of his glory”?

*John.* I think it does by no means, as they have the example of all sinful creatures before them. If sin had never existed in the system, they would have possessed perfect innocence, and would have had a taste for holiness, the same as a babe has for a sweet cordial; he has a taste for it, on account of

its sweetness, but not on account of its sweetness and nature and tendency both—which it is impossible he should have knowledge of. Since sin has existed, they can see its infinite contrast; they see it was of such dreadful turpitude, that it required an infinite atonement; they can now as well judge of its nature, as you can of the nature of intemperance, tho' you never drank to excess; they can now behold the beauty of God's attributes in his conduct towards his rebellious creatures; they can see his infinite justice in the punishment of impenitent sinners; they can see his infinite benevolence in providing an atonement for sin, in his long suffering, and tender mercies towards his probationers, and in the gift of the Holy Spirit to regenerate and sanctify his redeemed: so that they can with the utmost propriety say, "Just and true are thy ways, thou King of Saints," and cry "Alleluia; for the Lord God omnipotent reigneth."

*James.* If sin is necessary in the system, in order that created beings should have a just view of God's character, then those who fall under its penalty, are poor unfortunate creatures, as they become miserable, in order that others may be more happy. Will not such a doctrine make the divine government partial?

*John.* I conceive that partiality consists in injustice, in rendering to one what is another's due. If the very nature of sin is pregnant with misery, and beings voluntarily choose it, with its consequences, and become their own executioners, and others choose the road that leads to life and peace—then such a government cannot be charged with partiality, which is regulated by the eternal rule of

right, in treating all beings according to their characters, and in making every one eat of the fruit of his own doings. But the divine government has made such a display of justice, and unbounded benevolence, in the character of the Redeemer, as will stop every mouth, and silence every objector. Christ has not only put himself under the law made for mortals, and made it honorable by his obedience, showing that it was reasonable, holy, just and good—and that he was willing to be treated, as he treated his creatures—but has gone infinitely further; for he who knew no sin, neither was guile found in his mouth, who was deserving of nothing but infinite happiness, and the humble praises of all created beings,—voluntarily bore the sins of his people in his own body on the tree, so that by his stripes they are healed; he took such a weight of the sins of the universe upon him, as made his "soul exceeding sorrowful even unto death;" shewing to all intelligent beings, that all things whatever he required of them, he was willing to be obedient to, himself. And in the character of unbounded goodness, has done infinitely more; for by his obedience and sufferings, he has made an atonement for the sins of the whole world, in such a manner, that every one that *will*, may have eternal life.

*James.* If I admit that sin exists in such a manner as to be consistent with the divine perfections, still I am puzzled to see how it could have existed unless the sinner was free and independent.

*John.* Created beings must necessarily be in full possession of moral agency in order to be able to sin. But it is impossible they should sin, if independent, as they



would be accountable to no being; and where there is no accountability there can be no rewards, or punishments. *Independence*, is an incommunicable attribute, which belongs alone to Jehovah. I would inquire what you suppose is the efficient cause of our volitions?

*James*. I suppose we act in view of motives, and the motives we see, are the prime cause of our actions.

*John*. From whence come the motives, which are the cause of our actions?

*James*. God undoubtedly sets the motives before us, and leaves us to our entire freedom to act as we please in view of them.

*John*. Do you suppose any such connection, between motive and action, that from certain motives will flow certain actions?

*James*. I do by no means. If that were the case, God might as well move us like machines, as to create us with such faculties, that certain motives would produce certain actions; for it would be only for him to set certain motives before us, and he would be as certain what would be the action, as we could be of the product of two and two, multiplied together.

*John*. If there is not an infallible connection between motive and action, then motive is not the efficient cause, but only the necessary occasion for action, and we are still in the dark, as to the efficient cause.

*James*. I suppose we must have a self determining power, in order to be moral agents; and of course we originate our own volitions, and become the efficient cause of all our actions.

*John*. If you mean that we *act*, and *determine*, the same as we *see*, and *hear*, then I agree with you;

but if you mean that we *create* our actions, which is the only sense in which we are the efficient cause, then I disagree with you, and deny that we are any more the efficient cause of our actions, than we are of seeing, or hearing. I wish you would inform me how you regulate your self determining power, so as to determine what you please?

*James*. We must necessarily have an energising power within us, which we exert previous to our final determination, so that we choose what we will determine. It is necessary our choice should regulate our determination, if it did not, we should be as likely to determine one thing as another.

*John*. Choice being as much a volition as determination, it follows agreeably to your arguments, that self acts on self—and it is necessary to have a previous volition in order to produce a volition, which would require one volition previous to another, until it would require an infinite number to produce one, which implies we must have a volition before we ever *did* have one.

*James*. I acknowledge I have got my ideas a little bewildered on the subject, as I have not sufficiently attended to it. I would thank you to inform me what you conceive to be the efficient cause of our actions.

*John*. I believe that God is the efficient cause of our actions, as much as he is of our sight. We ourselves see, and we ourselves act freely in view of motives; but it is necessary God should act upon us, in order to make us act freely. When God makes us act freely in view of motives, then the act is our own, and not his. Human action cannot be made divine action, nor divine action, human



action. God's agency does in no way interfere with the moral agency of his creatures; When he works in them to will and to do—they will, and they do—and they are accountable for it. If they will and do good, they are praise-worthy; if they will and do evil, then they are blame-worthy. God always works in his creatures to will and to do, what will eventually produce the greatest possible quantity of good to his intellectual system.

*James.* Do you find scripture authority to establish such ideas?

*John.* I conceive scripture is full to the point, and for your satisfaction I will quote a few passages which I think imply it. Says the Prophet, "O Lord I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Says Christ, "For without me ye can do nothing." Says the apostle, "We are not sufficient of ourselves, to do any thing as of ourselves, but our sufficiency is of God. The preparation of the heart in man, and the answer of the tongue, is from the Lord." Again: "For it is in him we live, move, and have our being." It is a truth that we ourselves act, while God thus acts upon us; for all Christian exercises are said to be the fruit of the spirit, and at the same time the act of the creature. From hence it is evident that we jointly act with God in our volitions. The apostle says he can do all things thro' Christ who strengtheneth him. Again: "We, then, as workers together with him, beseech you," &c. "We are his witness of these things, and so is the Holy Ghost"; and the command is, "Work out your own salvation with fear and trembling, for it is God that works in

you, both to will and to do, of his good pleasure." So that it appears we are active in the very first exercise of conversion; and it is as much, or more within the power of every one that *wills*, to obtain a new heart, as it is to obtain any thing in this life. It is represented, that whosoever will may come and partake of the waters of life freely, without money and without price; so that there is nothing on the part of the creature wanting, to obtain salvation, but a *will*.

*James.* If the scriptures plainly represent, that God requires us to perform the very things that he promises to do himself,—if we do not jointly act with God in our volitions, I acknowledge then, to me, the command is unmeaning.

*John.* I think the whole tenor of scripture is to the point. God's command to man is, "make you a new heart and a new spirit." But he says again, "a new heart will I give you, and a new spirit will I put within you." Again: "God commands men every where to repent, but it is said to be the office of Christ to give repentance and remission of sins. "Him hath God exalted, to give repentance and remission of sins." The command is, "circumcise the foreskin of your heart, and be no more stiffnecked"; but the promise is, "the Lord thy God shall circumcise thine heart, and the heart of thy seed." Christ's invitation is, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Again he says, "No man can come unto me, except the Father which hath sent me draw him." Finally, all Christian exercises are described as coming from God, and at the same time enjoined as the duty of the creature; which fully proves, that divine and hu-

man agency are *necessary* in order for human action; from which it follows, that we ourselves act freely, while we are acted upon.

*James.* My engagements are such as require me to break off our conversation at present; but I shall wish soon to renew it.

*John.* If agreeable to you we will meet again to morrow and resume the subject.

(End of Dialogue II.)

### *The nature and effects of Faith, &c.*

(Continued from page 269.)

#### NUMBER II.

##### *Reflections on a view of the nature and effects of Faith.*

I. **H**OW precious is faith, both in its nature and effects? It gives full credit to the testimony of God, submits to his righteousness, and confides entirely in his wisdom, power and goodness, for salvation. It seeks it in God's own way, through Jesus Christ, and him only. It involves in its very nature humility and love. In the exercise of it the sinner sets God upon the throne and takes his own place in the dust. The loftiness of man is bowed down, and the haughtiness of man is made low; and the Lord alone is exalted. By this very act, in which he lies so low, sees himself to be nothing and God to be all and in all, he is forgiven all offences, is adopted, sanctified, becomes an heir of God and joint heir with Christ, and is entitled to the inheritance of all things. In believing, he receives peace and joy, which strangers intermeddle not with, which this world can neither give nor take away. By this he overcomes the world and lives to God. And this is the victory which

overcometh the world, even our faith.\* The just shall live by his faith.† Through this Christ lives in his people and they live to him. Hence those words of the apostle, But Christ liveth in me: and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.‡ By this Christians are kept by the power of God unto salvation. Who then can express or even conceive the value of faith, though it were even as a grain of mustard seed? Well has the apostle termed it precious faith. What are gold and frankincense, rubies and all thou canst desire, in comparison with it? What a divine excellency is there in religion? It gives light, purity and peace to the world. It makes the church of Christ "a fountain of gardens, a well of living waters, and streams from Lebanon."

II. Faith is an holy act, and in this it is distinguished from the faith of devils and wicked men, or a merely historical faith. Antinomians and some others maintain, that there is no more holiness in faith than in a triangle, and have ridiculed the very idea of faith as an holy exercise. Some have maintained that it was nothing more than a bare assent to the simple truth. But from the view we have taken of it, it appears to be a holy exercise, as in it there is a choice of Christ, and an embracing him as the only Saviour on his own terms, as one who had magnified the law and made it honourable, and by his sufferings and death on the cross had condemned sin and sinners. Coming to Christ and receiving him, as

\* 1 John v. 4.

† Habak. ii. 4.

‡ Gal. ii. 20.

the scriptures express it, or believing with the heart, implies the confession and inward feeling of the heart of the believer, that the law is holy, and the commandment holy, and just, and good; and that his just desert is death; and so he accepts the punishment of his sin in the very act of believing, and in renouncing his own name and righteousness, and in seeking and receiving pardon and deliverance from wrath, wholly on the footing of mercy, exercised through the righteousness finished on the cross, and thus faith is an act of deep humility. As Christ is embraced as a glorious Saviour, the chiefest among ten thousand, and altogether lovely, the pearl of great price for which the believer parts with all, that he may enjoy him as his beloved; and as he confides in him as his only Saviour, so he exercises supreme love and confidence in him in the very act of faith. But love, humility and trust in God, are holy exercises, and partake of the very essence of holiness. They are the fruits of the divine spirit, as is faith itself. Gal. v. 22, 23. But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. That faith is an holy principle is evident from its effects, as represented by Christ. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. The water that I shall give him, shall be in him a well of water springing up into everlasting life. Were there no holiness in faith, were it merely historical, or speculative, like the faith of devils and wicked men, its effects would not be holy. Unholy principles do not produce holy effects. Sweet waters never flow

from a bitter and noxious fountain. It would not work by love and purify the heart, were there no love, nor purity in it. It is in its effects like other divine principles. It is like the fear of the Lord which is a fountain of life to depart from the snares of death\*: Like love, the effect of which is obedience†: Like hope, which causeth every man who hath it to purify himself even as God is pure.‡ In those respects faith appears to be an holy principle or exercise, and to differ essentially from a dead faith, or the faith of devils, as the apostle James terms it. Devils believe and tremble: But do they humble themselves? Do they love God and submit to him? Do they bring forth the fruits of righteousness? Wicked men will all believe and tremble at the day of judgment, but they will not love, trust in Christ, and obey him. Faith therefore is a very different thing from a bare assent to the truth; very different from a persuasion that Christ is mine and heaven is mine; from every thing which is not holy and productive of new obedience. It is in its very nature, and all its tendencies a conformity to the divine will and government as expressed in the law and gospel. The apostle therefore with the greatest propriety, makes the challenge, Rom. iii. 31. Do we then make void the law through faith? God forbid; yea, we establish the law.

III. How different are true believers from hypocrites, and men of the world? As different as living men, all activity and life, from dead men: as different

\* Prov. xiv. 27.

† 1 John v. 3.

‡ 1 John iii. 3.

as streams and rivers of water from the parched ground. Believers are begotten unto a lively hope and their works are works of life, pleasing to God and useful to men. But the faith of others is a dead faith, and their works are dead. The one fear God, work righteousness, and their prayers and alms ascend up for a memorial before God. They unite piety and righteousness in their character, meekness and sobriety, temperance, patience and brotherly kindness. They love, forgive, pray for, and do good to their enemies; to all men as they have opportunity, and especially to the household of faith. But these are not found in hypocrites nor men of the world. They cast off fear and restrain prayer. If they pray sometimes they will not always pray and delight themselves in the almighty? Or if they have the form of godliness they will deny the power of it. Or if they attend the duties of piety they will neglect those of righteousness. Some will be externally righteous towards men, and yet be destitute of all piety towards God. Though they may profess to know God, yet their lives contradict their profession. True believers overcome the world. They sell all for Christ; but others cleave to their farms and merchandize, their oxen and pleasures, and will not come to him that they might have life. Believers have crucified the flesh with the affections and lusts; but others nourish and pursue them. The former are pleasant and useful as the light, refreshing as living streams and fountains of water; but the latter are like stagnant waters, which generate disease and death. How do their corrupt doctrines, their hy-

pocrisy, deceit and loose lives poison the world, dishonor God and destroy the souls of men? One sinner destroyeth much good!

IV. Since faith hath such powerful and happy effects, how evident is it that our lukewarm, lifeless professors, and persons who live like the world, are but mere hypocrites. After all their professions and fair appearances, they are dead in trespasses and sins. They do not show their faith by their works. Their faith being alone is dead. What solemn and alarming considerations are these for formalists in religion, and to all men who live to themselves and not to God? Ought not these truths deeply to impress their minds: That he is not a Jew, which is one outwardly; neither is circumcision, that which is outward in the flesh; but he is a Jew that is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God: That in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love.

V. How should every reader, in the view which hath been given of faith, inquire, have I this precious faith? Do I experience the nature and effects of it in my heart and life? Have I seen my guilty, self-ruined, helpless condition? That there was no help for me but in the great physician? Have I apprehended the all sufficiency and glory of the Saviour, attracting the supreme affection of my soul; so that I have embraced him as my strength and righteousness, my friend and only beloved? Have I committed my soul and all my eternal concerns into his hands, and trusted in him for my whole salvation? Do I de-



light to see him reigning ? To lie at his feet, and give him all the glory of my salvation ? Do I find a principle of life within me, flowing out in all pious affections, thoughts, desires, purposes and actions, as they respect God ? In kind affection, righteousness, charity, brotherly kindness, meekness, patience, long suffering and forgiveness towards men ? Am I sober, grave and temperate, as it respects myself ? Is my conversation in heaven ? Forgetting those things which are behind, and reaching forth unto those things which are before, do I press toward the mark for the prize of my high calling in Christ Jesus ? O my soul, these are inquiries in which thy eternal happiness is immediately concerned ? With what deep attention should I consider them ? With what holy caution and trembling should I answer them ? O merciful God, may a polluted worm humbly hope that thou hast wrought these things for him, and that the life he now lives in the flesh, he lives by the faith of the son of God ? O Lord, assist me in these great inquiries ? O shine into my soul, and grant that thy good spirit may witness with mine, that I have believed, and do believe in the name of the Lord Jesus, and seal me to the day of redemption. Search me, O God, and know my heart ; try me and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting. Lord, increase my faith.

VI. Of what infinite moment is it to every man immediately to believe on the name of the Lord Jesus Christ ? What incalculable happiness is there in being like trees planted by the rivers of water, which bring forth their fruit

in due season ? In union to Christ, in a participation in the blessings of grace, peace and glory ? How desirable not only to be holy and happy ourselves ; but to be useful to others, as fountains and streams of water, cleansing and gladdening all around us ? How important is it in another view, as without this we can have no life in us, can never please God, nor have any communion with him ? But shall be in a state of condemnation ; because we have not believed on the only begotten Son of God. We shall not see life, but the wrath of God will abide on us. Soon, very soon we may have our part with the unbelieving and the abominable, in the lake which burneth with fire and brimstone. Should this be the unhappy condition of any reader, let him fly from the wrath to come. Behold the Lamb of God who taketh away the sin of the world !  
A. Z.

*An explanation of the Prophecy of Daniel.*

(Continued from page 264.)

NUMBER IV.

*The Kings of the North and South,  
Chap. xi.*

THE next important vision in the prophecy of Daniel is that of the *seventy weeks* ; but this is not connected with the general series of events which is the grand subject of this prophecy, and may be considered simply by itself. Between the others there is a great resemblance, or rather, they are prophetic representations of the same events by different types, and gradually descending from general subjects to particular parts, and especially, as this eleventh chapter may be view-

ed as a continuation of the vision of the he goat, chap. viii. 8. it is proposed to suspend an explanation of the vision of the weeks, and continue the prophetic series from the eighth to this eleventh chapter.

As the kings of the north, or Syria, and the south, or Egypt, are the immediate subjects of this prophecy, the angel only makes those general remarks on the preceding events which were necessary, as a regular introduction. This prophet had this vision in the third year of Cyrus. Now says the angel, *There shall stand up three kings in Persia.* These were *Cambyfes* the son of Cyrus, called *Ahasuerus* Ezra iv. 6. *Smerdis* the magian, the usurper, called *Artaxerxes*, Ezra iv. 7. and *Darius*, who decreed so favourably for the Jews, Ezra vi. and the fourth, *Xerxes* the son of *Darius*, *shall be far richer than they all; and by his strength, through his riches, he shall stir up all, his subjects and allies, against the realm of Grecia.* Having introduced the war between the Persians and the Greeks, the angel passes from the authors, the Persians, to the consequences of it, by which the empire of the Persians was destroyed, and the kingdom of the Greeks erected. *And a mighty king, Alexander the great, shall stand up, and rule with great dominion, and do according to his will. And when he shall stand up his kingdom shall be extended and established, it shall soon be broken, or dissolved by his death, and shall be divided toward the four winds of heaven, or into four kingdoms, and not to his posterity but to his generals, nor according to his dominion which he ruled, not so extensive nor so powerful; for his kingdom shall be plucked up even*

*for others besides those, for strangers rather than for his seed.* This preparation for the immediate subject of the prophecy being thus made, the angel proceeds to describe the conflicts which should subsist between the two capital successors of Alexander, called the kings of the north and south, or Syria and Egypt, as Syria lay north and Egypt south of Palestine or Judea. The other two kingdoms, that of Cassander in Greece, and that of Lyfimachus in Thrace, are passed in silence, as they were remote from Judea and disconnected with the Jews for whose sake these prophecies were immediately given. Besides, the kingdom of Cassander was soon conquered by Lyfimachus, and annexed to Thrace, and Lyfimachus was subdued by Seleucus, and his kingdom annexed to Syria; and so the kingdoms of Syria and Egypt absorbed, and virtually comprised the whole empire of Alexander. Of the prophecy of these kingdoms permit a paraphrase, comprising the principal events contained in it, by way of explanation.

V. 5. *And the king of the south, Ptolemy king of Egypt, one of Alexander's successors, possessing Egypt, Palestine and Coele-Syria, &c. shall be strong, and one other of his, Alexander's, princes or successors, Seleucus, called Nicator, the conqueror, shall be strong above him, Ptolemy; his dominion, comprising Greece, Thrace, the Asian provinces, Syria, Babylon and the provinces in the east, shall be a great dominion.* To Seleucus succeeded his son Antiochus Soter, and to him Antiochus Theos, as to Ptolemy succeeded his son, Ptolemy Philadelphus. Between these kings there were severe contests; but weary of their disputes,

they consulted terms of peace and came to an agreement on the condition, that Antiochus Theos should put away his wife, Laodice, and her sons, and marry Berenice, the daughter of Ptolemy Philadelphus. So v. 6. *In the end of the years they shall join themselves together for Berenice, the king's daughter of the south, of Ptolemy, shall come to the king of the north, to Antiochus Theos, to make an agreement, or fulfil the conditions of peace; but she, Berenice, shall not retain the power of the arm, her interest in the affections of her husband, for Antiochus shall reject her, and receive Laodice his other wife to his bed; but he shall not stand nor his arm, shall lose his authority, for Laodice, fearful that he will reject her and her son, and return again to Berenice, shall cause him to be put to death by poison; but she, Berenice, shall be given up, be murdered, and they that brought her, to Syria, her Egyptian attendants, and he that begat her, or perhaps rather, was begotten of her, her son, who shall be murdered in like manner; and he that strengthened her in those times, they who would have secured her from the malice of Laodice, or her father who had so tenderly conveyed the best means for her health and comfort.* V. 7. *But out of a branch of her root shall stand up one in his estate, Ptolemy called Euergetes, proceeding from the same parents, the son of her father, who succeeded him in his kingdom, resenting the injuries offered to his sister, shall come with an army to avenge her insults, and shall enter into the fortress or fenced cities of the king of the north, governed by Laodice and her son, Seleucus Collinicus, and shall deal against them and shall prevail, reducing them to his obedience.*

V. 8. *And shall carry captives into Egypt, their gods or idols and their princes, and among them those idols that Cambyfes had taken and carried away, for which the Egyptians shall call him Euergetes, the benefactor, and their precious vessels of silver and of gold, and he shall continue more years, shall live four or five years longer, than the kings of the north.* V. 9. *So the king of the south, having enriched himself with the spoils of Syria, shall return and come into his kingdom and return to his own land.* V. 10. *But his sons, the sons of the king of the north, Seleucus called Ceraunus, and Antiochus called the great, shall be stirred up and shall assemble a multitude of great forces, and one, Antiochus, for Seleucus shall be taken off, shall certainly come and overflow and pass through, recovering the cities and provinces which had been wrested from Seleucus king of Syria, and after the truce which shall be made shall expire, then he shall return to prosecute the war, and be stirred up even to the fortress, or city of defence belonging to Ptolemy.* V. 11. *And the king of the south, Ptolemy Philopator, the son of Euergetes, shall be moved with choler and shall come forth and fight with him even the king of the north, and he, the king of the north, Antiochus, shall set forth a great multitude; but the multitude shall be given into his hand, and Ptolemy shall obtain a complete victory over Antiochus.* V. 12. *And when he, Ptolemy, hath taken away the multitude, his heart shall be lifted up, in pride and vanity, and visiting the northern provinces, he shall come to Jerusalem, offer sacrifices, and attempt to enter into the holy of holies, from which being restrained by the priests, he shall be bitterly incensed against*

the Jews, and on his return to Egypt shall commence a cruel persecution against them, and shall cast down many ten thousands, but he shall not be strengthened by the victory for the loss of so many valuable subjects. V. 13. For the king of the north, Antiochus, shall return again to recover his lost provinces, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and much riches. V. 14. And in those days there shall many stand up against the king of the south, Ptolemy Epiphanes, an infant king, the son of Philopator. His officers of state shall be treacherous and plot his ruin, others shall combine with Antiochus for his destruction, also the robbers, the seditious ones, of thy people shall exalt themselves, and unwittingly contribute to establish the vision. V. 15. So the king of the north, Antiochus, shall come and cast up a mount and take the most fenced cities in Cœle-Syria and Palestine, and the arms of the south shall not withstand, or prevent him, nor his chosen people, his ablest generals and bravest troops, neither shall there be any strength to withstand or resist Antiochus. V. 16. But he that cometh against him, Antiochus, shall do according to his will, reducing the provinces of Ptolemy, and none shall stand before him; and he shall stand in the glorious land, Judea, which by his hand, the foraging of his army, shall be consumed: or perhaps rather, shall be perfected, as to ingratiate himself with the Jews and secure their friendship, he shall provide for the repair of their city, Jerusalem, and the temple, and tolerate them in their religious customs. V. 17. He, Antiochus, not content with having wrested Cœle-Syria, or the region of Da-

mascus, and Palestine, or Judea, from Ptolemy, shall set his face to enter Egypt, with the strength of his whole kingdom, and upright ones with him, the Jews; thus shall he do deliberating with himself, as he will meditate a war with the Romans, he will prefer stratagem to force, and propose to set things right, to settle differences and adjust disputes, and to establish friendship and peace, and he shall give him, Ptolemy, the daughter of women, his beautiful daughter Cleopatra, corrupting her, designing to persuade her to betray the interest of her husband; but she shall not stand on his side, neither be for him, shall espouse the interest of her husband, Ptolemy, rather than that of her father, Antiochus. V. 18. After this he, Antiochus, shall turn his face to the isles, and shall take many of them, with the maritime cities on the coasts of Asia and Greece, and so insult and provoke the Romans; but a prince, or Roman general, Acilius at Thermopylæ, or rather Scipio at Mount Sipylus, for his own behalf shall cause the reproach offered by him, Antiochus, to cease; without his own reproach, not to his disgrace but honor, he shall cause the reproach offered by him to turn upon him, Antiochus. V. 19. Then he shall return to the fort of his own land, to Antioch the metropolis of his kingdom, and be compelled to make peace with the Romans, upon the hard conditions of paying 3000 talents when the treaty should be ratified by the senate, and 1000 annually for the next twelve years to come, to provide for the payment he shall go into the east to collect his tribute and rattle the rich temple of the Elymeans, and the inhabitants, provoked by this sacrilegious attempt, shall attack, defeat and slay him



and his army : so he shall stumble and fall and not be found. V. 20. Then shall stand up in his estate, his son Seleucus Philopator, a raiser of taxes, the glory, the wealth and strength of the kingdom, who shall send his treasurer Heliodorus to plunder the temple in Jerusalem, to pay the tribute due to the Romans ; but within a few days or years he shall fall neither in anger nor in battle, neither in sedition at home nor in war abroad, but by the treachery of his own servants. V. 21. And in his estate shall stand up a vile person, his brother Antiochus called Epiphanes, to whom they shall not give the honor of the kingdom, not being the next heir to the crown, and the murderer of his brother, the sacrilegious Heliodorus, designing to possess it himself ; but he shall come in peaceably and shall obtain the kingdom by flatteries ; flattering the king of Pergamus, that he will be his faithful friend and ally ; flattering the Syrians by his liberality and fair promises ; and the Romans by paying them the arrears of the tribute, making them presents, and assuring them that he will be a faithful friend and confederate. V. 22. And with the arms of a flood shall they, his competitors for the crown, be overflown before him, and all their designs frustrated, yea, even the prince of the covenant, Onias the high priest, who shall be displaced in favor of Jason, who will offer 360 talents for the office. V. 23. And after the league made with him, Jason, he shall work deceitfully and give the office of high priest to Menelaus, who will give more money for it, and he shall become strong, be established in the kingdom, with a small people, from small beginnings and feeble prospects. V. 24. He shall enter peaceably upon the fittest places

of the province, possessing the rich kingdom and provinces of Syria, and he shall do that which his fathers have not done, nor his fathers' fathers, for he shall scatter among the people in wild profusion, the prey of his enemies, and the spoil of temples, and the riches of his friends ; yea, and he shall forecast devices, against the strong holds, and make preparation to invade Egypt, even for a time. V. 25. And he shall stir up his power and his courage against the king of the south, Ptolemy Philometor, the son and successor of Ptolemy Epiphanes, with a great army, and the king of the south shall be stirred up to battle with a very great and mighty army, but he shall not stand, for they shall forecast devices against him. V. 26. Yea, they that feed of the portion of his meat shall destroy him, his officers of state shall be treacherous, his governors revolt, and his subjects become seditious and make his brother king.—Amid these scenes Philometor shall come into the power of Antiochus. V. 27. And both these kings' hearts shall be to do mischief, each plotting the ruin of the other, and they shall speak lies at one table, Antiochus, pretending that he had done all this out of affection to his nephew, and Philometor accusing his ministers, and acknowledging his obligations to his uncle for his goodness in the care which he had taken of him, but it shall not prosper, the devices of neither shall succeed, for yet the end of these struggles shall be at the time appointed. V. 28. Then he, Antiochus Epiphanes, shall return into his land with great riches, having plundered Egypt of its treasures, and a report having been propagated in Judea that he was dead, and the Jews rejoicing for the event, his heart shall be against the holy covenant, exceed-

ingly incensed against the Jews, he shall take Jerusalem in his way, subdue the city by force, kill 4000 Jews, sell as many more for slaves, pollute the altar with swine's flesh, profane the holy of holies, plunder the temple of 1800 talents, restore Menelaus to his office, of which he shall be divested by his brother Jason, appoint a barbarian governor of the city, *and he shall do*, or having done these exploits, he shall return to his own land. V. 29. *At the time appointed*, when these conflicts shall terminate, v. 27. *he*, Antiochus, *shall return and come again toward the south*, but it, this expedition, *shall not be as the former or as the latter*. V. 30. *For the ships of Chittim* transporting the Roman ambassador, of whom the king of Egypt had prayed relief, *shall come against him*, and the ambassador, suspending friendly salutations, shall give him the decree of the senate, requiring him to depart from the friends of the Romans. Terrified at such a peremptory demand, he shall reply, he will obey the Roman senate: *therefore shall he*, Antiochus, *be grieved, and return to Syria; and have indignation against the holy covenant*, venting all the chagrin and grief of his disappointed hopes of conquering and possessing Egypt upon the Jews: *so shall he do*, he shall detach his general Apollonius with an army against Jerusalem, who shall slay many of the Jews, plunder and set fire to the city, build a strong castle which shall interrupt, harass and kill the worshippers in the temple, and shed innocent blood; so God's worship shall be neglected and the temple deserted: he shall moreover publish an edict, requiring his subjects on pain of death to conform to the religion of the heathen; so the worship of God shall be abrogated,

heathen rites instituted, and the temple consecrated to Jupiter Olympius the great god of the Greeks: *and he shall return and have intelligence with them that forsake the holy covenant*, proceeding in all this by the advice of the wicked Menelaus and other apostate Jews, to subvert the worship of the Jews and introduce the worship of the heathen.

As previous to this the Romans had conquered Greece and Macedonia, and now began to control the affairs of Asia and Egypt, and all the succeeding operations in them were but the dying pangs of dissolving empire; especially, as the spirit of prophecy concludes its predictions respecting the empire of Alexander with Antiochus Epiphanes, let this explanation be concluded with a very general description of the kingdom of the Greeks. The Macedonians and Grecians were the descendants of Javan, the son of Japheth, by whom the isles of the Gentiles were divided in their lands, Gen. x. 5. From families, probably, they grew into tribes, called nations, with a chief, called a king, at their head. In their more improved and civilized condition, when the spirit of liberty began to respire, they assumed the title of states, and had their congresses of deputies to consult the liberty and general interests of Greece.—They planted many colonies in distant parts. At an early period in the history of nations, they became famous for their improvement in science, for their orators, philosophers, poets and heroes, for their arts and their arms. A knowledge of their war with the Trojans and the destruction of Troy, in the time of the Judges in Israel, perhaps of Jephthah, some say in the days of Hezekiah, king of Judah,—by the poetic

powers of Homer will be transmitted to remotest ages. Their victory over the army of Darius, when ten or eleven thousand Greeks put three hundred thousand Persians to flight; and their expulsion of Xerxes and his vast army from Greece, procured them great renown. But the spirit of emulation obtaining among them, they divided into factions, harassed and weakened one another, and finally fell a prey to the ambition and power of Philip, king of Macedon. By him an expedition was planned against the Persians, and preparations were made for commencing the war. But Philip dying, his son Alexander succeeded him, and carried the war into effect, by subduing the Persian empire.—In the Macedonians, we see the *rough be goat*. In Alexander and his family, *the notable horn between his eyes*. That being broken, in Cassander, Lydimachus, Ptolemy and Seleucus, we see the *four notable ones* which came up for it; and in Antiochus Epiphanes, we see the *he goat* expire, or the empire dissolve, 167 years after it was founded by Alexander, and 164 years before the birth of our Lord and Saviour, Jesus Christ.\*

\* It may not be improper in this place to observe the aptitude of the types by which this empire was represented. In the image it was represented by *brass* to denote the brazen armour of the Greeks. By the *belly* to denote the luxury and intemperance of its emperors and kings. Alexander brought himself to an untimely death by the excessive use of wine. The kings, his successors, especially the kings of Egypt, were monsters of intemperance, luxury, debauchery and incest. By the *thighs* to denote the two kingdoms, of Syria and Egypt, into which it finally descended. In the vision it was represented by a *leopard* to denote the resolution and fierceness of it; and courage,

In the progress of the explanation we have now come to an important and yet very obscure part of the prophecy; and expositors have not much more agreed in explaining the preceding, than they have disagreed in applying the remaining part of this vision. Does it not most obviously relate to the same subjects and events with the vision of the little horn, Chap. viii. 9—12? and shall we be surprised in finding that expositors have given it the same general explanation? some applying it to Antiochus, and others to the Romans and particularly to Antichrist? Though the present writer is conscious of an incompetency for deciding upon the different interpretations, yet he begs leave to submit some general observations to candid consideration, as difficulties or objections against applying it exclusively to Antiochus. 1. It is said in the introduction of the vision, Chap. x. 1. *A thing was revealed to Daniel—but the time appointed was long*. But from the third year of Cyrus, when the prophet had this vision, to the death of Antiochus was only 370 years. This comparatively was a long time; but then it is said in the conclusion of the vision, Chap. xii. 7. in answer to the question, how long shall it be to the end of these wonders? that it should be for a time, times and a half; which is the time assigned for the persecu-

or rashness, was the capital feature in Alexander's character, and the valor of the Greeks was not exceeded by that of any nation. It was represented by an *be goat* to designate the nation or people of which it was composed. The Macedonian was called the goat's people, their metropolis was called the goat's town, and Alexander called his son Ægus, the *he goat*. How surprisingly apt the types and how accurately did they describe the empire!

tion of the little horn, Chap. vii. and does not this imply that this vision is of equal extent, and related to cotemporary, or the same events? The angel says to the prophet, Chap. x. 14. I am come to make thee understand what shall befall thy people in the latter days. And do not the *latter, and last days*, in the old testament generally, if not always, denote the times of the gospel dispensation? 2. The persecution of the Jews by Antiochus is inserted in its proper place, immediately after the expulsion of the Syrians from Egypt by the Roman ambassadors, v. 30. and when we consider the concise manner in which the events of this prophecy are predicted, is it to be supposed that all the remaining part of the chapter is employed in describing it, when it continued but three years and a half? 3. Is not the setting up of the abomination which maketh desolate, v. 31. Chap. xii. 11. applied by Christ, Matt. xxiv. 15. to the Romans? 4. It is said, v. 36. And the king shall exalt himself above every god, &c. but was this true of Antiochus? It is said, v. 37. Neither shall he regard the God of his fathers—nor any God. But did not Antiochus worship the God of his fathers in a pompous manner? and make a decree that all the nations in his dominion should conform to the Grecian religion, and dedicate the temple to Jupiter Olympius, the great god of the Greeks? But is it not true of Antichrist? It is also said, he shall not regard the desire of women: but Antiochus had his wife and concubine, and made himself odious by his debauchery and lewdness; but how applicable is this to Antichrist, who violates the strong propensity of human nature in *forbidding to*

*marry*? Have not the Romans and Antichrist corrupted and seduced as many by flatteries, as Antiochus did? Was it more true of Judas and his brethren, that the people who knew their God should be strong and do exploits, than of Christian ministers and martyrs? Was it more true in the times of the Maccabees, that they that understood among the people should instruct many, yet they should fall by the sword, and by the flame, and by captivity, and by spoil many days, than of Christian professors? Was it more true of the Jews, that when they should fall they should be holpen with a little help, by the Maccabees,—than of the Christians who were relieved from the persecuting sword and flame, by Constantine? Or did more cleave to the Jews by flatteries than cleave to the Christians?—Some learned expositors interpret the god of forces, v. 38. (Mahuzzim, gods, protectors or tutelar deities,) to denote canonized saints and martyrs, who have been adored as the protectors of cities, temples and persons; so in his estate, his place or office, he shall honor the god of forces, or these protecting divinities, with gold and silver and precious stones and pleasant things. This would indeed be acknowledging a stranger which his fathers knew not. These would be new gods that came newly up. So they render, v. 30. Thus shall he do in the most strong hold with a strange god whom he shall acknowledge.—To the defenders of these tutelar deities he shall multiply honor, &c. That is, while he acknowledges these new or strange divinities, he shall honor those who advocate them, the religious orders who have eulogized the beneficent acts, and powerful protection



of departed saints, and persuaded the multitude to adore and confide in them with such ardent affection and zeal, and he shall divide to them the land for gain, or a reward for this essential service. 5. They who apply this prophecy to Antiochus, understand his planting the tabernacles of his palaces between the seas in the glorious holy mountain, and coming to his end; of his establishing his absolute regal authority in Judea, and dying in his eastern expedition. But in the partition of Alexander's empire between his generals, was not Judea resigned to Ptolemy? Did not the kings of Egypt exercise a regal authority over it as truly as Antiochus? and for a much longer time? Did not the Romans establish an absolute regal authority over it? Besides, did not Judas and his brethren wrest Judea from Antiochus and establish their own authority in it before his death? Now if planting the tabernacles of his palaces in the glorious holy mountain, denotes establishing a regal authority in Judea, why is it not as applicable to the kings of Egypt as to Antiochus? and to the Romans in preference to either?—Permit one general observation, as a conclusion of these remarks, equally applicable to the little horn, Chap. viii. 9—12. which in the last number was treated with brevity, as it was designed to connect it with this vision for a further illustration. Is it not very obvious that the prophet begins the prophetic series of events with the empire of Babylon, and by the most significant types, with admirable accuracy describes the Medo-Persian and Macedonian empires, with the conflicts of the north and south to the expulsion of the Syrians from Egypt by the Roman ambassa-

dors, and ends this series, Chap. xii. 3, 4. with the resurrection of the just and the unjust, and the retributions of eternity. Now if these events are to be understood of Antiochus, in these visions there is a mighty chasm, a vast void, extending from Antiochus to the general resurrection, in which no scene is opened, no event predicted, but that long protracted period is involved in an impenetrable gloom. It is also to be observed, that the dream, and the vision of the four beasts, conduct the series to the final consummation; but if the vision of the eighth, and of this eleventh chapter, concludes with Antiochus, is there not an obvious want of uniformity in these divine visions? But if we should consider the spirit of prophecy in these visions, as proceeding in concert with the other, and as when it introduced the Persians it passed from the Babylonians to them, and when it introduced the Macedonians it passed to them from the Persians, so when it introduces the Romans, it passes from the Macedonians to them; and having seen them expelling Antiochus from Egypt, if, with some learned critics, we render v. 31. *And arms, a military power, shall stand on his part*, and after him arms, or a military power (the Romans), shall stand up, wax exceeding great, towards the south and towards the east and towards the pleasant land, subduing the Jews and casting down the sanctuary, taking away the daily sacrifice, placing the abomination which maketh desolate, and persecuting the Christians with the sword and the flame and captivity and spoil many days, yet holpen with a little help, by Constantine; if we see the king, Antichrist, doing according to his will, refusing

subjection to laws human and divine, exalting himself above every god, and adoring a strange god, deifying saints and martyrs to the time of the end—and this idolatrous worship being established, if we see *the king of the south*, the next absolute southern power, the Mahometans, or Saracens, pushing their conquests to the north; and *the king of the north*, the next absolute northern power, the Turks, coming from their north quarters, *like a whirlwind*, (Ezek. chap. 38.) *with chariots and horsemen and many ships, entering the countries, overflowing and passing over from Asia and establishing themselves in Europe*; if we should see him irritated by tidings out of the north and out of the east, and going forth *in great fury to destroy and utterly to make away many*; if we should see him *plant the tabernacles of his palaces between the seas in the glorious holy mountain*, in Judea, and there come (Ezek. 39.) to an inevitable end; if we should perceive this to be a time of great tribulation to Jews and Christians, and Michael their prince standing up to deliver them; if we should hear the trump of the Archangel sound, see the dead arise and come to judgment;—if, I say, we should see this to be the series of events contained in these visions, should we not admire the uniformity and harmony of the system? and seeing it illustrated and confirmed in divine providence, would it not bear the impression of divine authority, and rivet a conviction in our minds, that the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost?

To the question, Chap. xii. 6. How long shall it be to the end of these wonders? it is replied,

ver. 11. From the time that the daily sacrifice shall be taken away and the abomination which maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred five and thirty days. From what particular events to compute these periods, it is, at present, impossible for us to decide. As the text assures that the words are closed up and sealed, to the time of the end, let us, rather than roam in the field of conjecture, wait in faith and hope for a complete explication of them from the providence of God.

#### Christian Unity.

ACCORDING to the laws of Christ, there is a visible union to be sought by all his followers in this world. They are directed to unite and incorporate themselves into one visible society, which is called a church. The apostles, who were extraordinarily qualified for the purpose, were directed to take the oversight of this society. They divided it into lesser churches, as necessity and convenience required. These were considered only as the distant branches of the same society, and all were in communion with each other. Individual Christians, when they incorporate, associate for special purposes. It is in their agreement in these things, which are the objects of their incorporation, that Christian unity consists. If they are not agreed in the objects for which the church was instituted, there is no Christian unity, however great their harmony may be in all other respects.

Churches are not societies formed with a principal reference to worldly purposes; and however

kind their members are to each other in this respect, tho' they should throw their possessions into common stock, this alone would not be Christian unity.

Nor is the institution of the church designed for the purposes of amusement, and habits of friendship on these principles. Therefore if its members have ever so much love and harmony of this kind, there will be in it no Christian unity—the ends of this institution will be in no degree answered.—All societies except the church are formed for purposes which respect this world. But Christians are citizens of a kingdom, which is not of this world. The institution of their visible union is of a nature infinitely more important. Tho' the Christian spirit will unquestionably incline the members to kindness in these things.

Christians incorporate for this purpose only, *to serve the Lord, and promote his cause and kingdom.* This was the original design of the institution. The object is the same which led our Redeemer to descend to his abasement and sufferings, and to commission his disciples to preach the gospel, and form and regulate the Christian Church. Churches have nothing to do in any other concerns but this service, and they are authorized to do every thing that it is necessary that they should do to this end. According to the duties required of them in the scriptures, and their solemn engagements, and professions, grounded on the word of God, they profess, that the Lord Jehovah is their God, that they cheerfully yield themselves to be his servants, and they covenant to aid each other in this service, as one family, in mutual subjection to the laws of Christ. All

this they engage, and nothing but what is implied in this. They also unite in the fundamental articles of the Christian faith. By these acts and professions, they manifest that they consider it the whole business of the community, and of every individual, to make the service of Christ and his kingdom their only employment. This service consists in the faithful performance of every duty—of the whole will of God. It comprehends the private devotions of each individual, and the diligent use of all the appointed means of sanctification,—a reverential attendance on the institutions of public worship,—a faithful use of their whole influence by example and conversation for the salvation of others, and the edification of each other, every relative duty, and suitable exercise of kindness, and in general, an entire devotion of themselves to the interests of Christ. “Then are ye my disciples indeed, when ye do all things, whatsoever I command you.” They engage that this shall be their only employment to eternity. It is in fulfilling these engagements and duties, that Christian unity very much consists. They are in gospel fellowship, only in proportion to their faithfulness and zeal in these things.

The unity of Christians is such, that they are all actuated by one spirit, to pursue the same objects. They are all made to drink into one spirit. They have the same things for the objects of pursuit as God, as our Redeemer, as the holy angels, the apostles, martyrs, and the whole family of holy intelligencies have had, and will have forever. The first object is the glory of God, and the next is the highest blessedness of his creatures. Thou shalt love the Lord

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thy God with all thy heart—and thy neighbor as thyself.—Christians are also united in loving God, for the sake of the same attributes, administrations and excellencies, for his purity, his law, his gospel, his absolute supremacy and universal providence; and they delight in the moral likeness of God, in whomsoever it is discovered; they love the saints.

Further: Christians are like each other in their disaffections. The same things are the abhorrence of them all. Whatever opposes the common interest, is the aversion of the whole society. Above all things they hate sin, and on the same account, because it is pernicious, opposed to God, and tends to injure his kingdom. Their hatred of iniquity produces the same effect on all, causes them to forsake the practice of it with repentance, oppose temptations, resist the devil, and deny themselves all ungodliness, and every worldly lust. Every individual considers that as his enemy, which is an enemy to the cause; for they have no partial interests: The prosperity of the whole is the treasure of each.—Again:

The union of Christians is the more complete, because the comforts of all arise from the same source. All rejoice exceedingly in the manifestations of the perfections of God, in contemplating the stability and perpetuity of his government, and in anticipating the period which approaches, when all the redeemed shall be with Christ where he is, and behold his glory.

All Christians in this world are also affected with the same sorrows. They are grieved at their past sins, groan under the sense of their remaining depravity, and mourn when the light of God's

countenance is withheld. They lament the wickedness of such, as will not believe on Jesus Christ. And all the declensions which they observe in themselves and others, are causes of godly sorrow.

In this society, all the true spiritual members look for the supplies they need, to the same source. As branches of the same vine, they all draw their spiritual nourishment from Christ,—depend on his atonement and righteousness for pardon and acceptance with God,—have not their confidence in the flesh, but depend on the sanctifying influences of the holy spirit, and say with David, 'Create in me a clean heart, O God, and renew a right spirit, within me.'—Christians are also united in their sentiments and feelings, respecting the things of this world. They consider them as of little value, they see that they cannot serve both God and Mammon, and they cherish the idea of being but pilgrims and strangers on earth.—Christians have also embraced, in all ages and nations, the same leading system of doctrines. The belief of one holy God, who has the direction of the universe,—of a glorious Redeemer,—of the efficacious influences of the spirit,—of man's natural and total depravity of heart,—and of future and eternal retributions, are all plainly revealed in that sacred volume, which they all acknowledge as the revelation of God, and in these things they have but one opinion.

Christians are united in proportion as their hearts are intensely fixed on divine things, and as it is their meat and their drink to do the will of their Father who is in heaven. In this life, it is admitted, that their union is imperfect, because their sanctification is not

complete; but as soon as they enter on the invisible world, it will be entire, and remain forever.

From considering the unity of Christians, and the things in which they are united, a man, who is not in a good degree zealous in the cause of God and his kingdom, and attached to the leading doctrines of grace, may conclude that he is not a real member of this holy society, which Christ has redeemed with his blood. But such as find their hearts in fellowship with the people of God, to serve him and his cause, and to take this service, and the comfort of seeing God and his cause prosperous and glorious forever, for their portion, may justly view themselves living members.

The perfect union which subsists between God, and the whole society of holy intelligencies, is a most peculiar and wonderful foundation for the highest social happiness which can be conceived of; and the certainty of the accomplishment of the objects they seek, and of their eternal union, must give evidence, that every member will have an eternal weight of glory.—What a motive this to holiness?

The view we have taken of Christians will show, on what account, and with what manifest propriety, they are called in the holy scriptures, 'The excellent of the earth,' and why they are exhorted to 'be like minded, having the same love, being of one accord, of one mind.'

Finally: The enemies of this union, and of the principles of the union, must be desperately wicked at heart; and having no impartiality or benevolence, as a principle of cordial union among themselves, they are fitted to be the eternal instruments of divine wrath upon each other, when all

restraints shall be taken off, and they shall be given up to the selfish and hateful passions of their own hearts. 'The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace to the wicked, saith my God.'

MIKROS.

*Report of the Trustees, to the Hampshire Missionary Society, at their annual meeting, in Northampton, on the last Thursday in August, A. D. 1803.*

THE Trustees would just remind the Society that in August last four Missionaries were in their employment. The Rev. Messrs. Taggart, Hale, Taylor and Grout. Messrs. Taggart and Taylor, were employed in the state of New-York—and Messrs. Hale and Grout in the district of Maine. Their missions were of different durations. Two for sixteen and two for twelve weeks; owing to the different times at which they were undertaken. In general they were gladly received and kindly treated. Their services were gratefully acknowledged. In some instances serious impressions were made, convictions produced—reformatations effected—difficulties were removed—order and peace restored—schools were visited, examined and instructed—churches formed and the ordinances administered. People, when seasonably apprized, crowded to attend lectures and conferences and hear the word of life. They were not easily satisfied with hearing; and noticed with wonder and pleasure the measures which were taken for their best interest by those who lived so remote from them. They eagerly solicited renewed tokens of their friendship and love. In a



few instances they contributed small sums to the funds, which have been duly received. Frequently different religious sects attended with decency upon their public labors, and appeared pleased and profited. Seldom did a spirit of indifference render the appointment of a lecture improper. The contrary to this was so apparent that they assembled, when they could, in uncomfortable places and inconvenient buildings—as the settlements are scattered, and some lately and thinly inhabited, the assemblies differed in their numbers. Sometimes they amounted to several hundreds. Where they had once been favored with the word of truth they sought a second benefit. The Missionaries penetrated thro' difficult and rugged ways into places where none had been sent before, and were unexpected. They labored both publicly and privately, and seized occasions as they offered to be extensively useful. They did not spare themselves but labored much in the Lord, and we charitably hope that the blessing of souls, ready to perish, rests upon them.

They also distributed the books which were committed to them as they judged would most effectually subserve the general design. Some of them were designed for children—some for heads of families and more private use, and others for public assemblies on the Lord's day.—They were directed more particularly in their private instructions to encourage family prayer—the pious instruction of children—a regular observation of the Lord's day—meeting on that day for public worship—to guard the people against those who might endeavor to turn them from the faith and the practice of the Gospel—to urge upon them to lay aside

small differences—collect into a church state—settle a gospel ministry and keep the unity of the spirit in the bond of peace. They were directed to receive and bring with them what was freely offered to the Lord, to obtain correct information respecting the religious state of our infant settlements—to keep exact journals of their missions—and so to demean themselves that the important objects aimed at might be attained. In this manner we think, we may say, that they have conducted; as will more fully appear from the account which they have brought, and from the testimony of those among whom they labored.

Rev. Mr. Taggart, while performing a mission of sixteen weeks, travelled more than fourteen hundred miles; preached 83 sermons;—29 in the county of Oneida; 19 in that of Onondaga; 18 in that of Chenango; 10 in that of Cayuga; 4 in that of Herkimer, 2 on the line between Herkimer and Otsego, and one in the county of Montgomery—baptized 4 children and administered the Lord's supper once. He observes, "In general my reception has been very cordial. People shewed a disposition to hear; the religious assemblies particularly on the Lord's day were usually large considering the places where they convened; and, many times, large collections assembled at weekly lectures. People seem both to feel and express a grateful sense of the pains which have been taken by the several Missionary Societies to afford them supplies." After mentioning some disadvantages and discouragements under which Missions seem to lie, he proceeds; "From the best information I have been able to obtain, the state of religious society ap-



pears to be progressive. Settled Ministers are getting into some places, and the number is increasing, and their labors appear to have been, in some instances, crowned with remarkable success. Missionaries have, I believe, in some places done much good; particularly by forming societies and preparing the way for the settlement of the Gospel; and God has, in various places, been pleased to pour out his spirit, so as to cause the wilderness to bud and blossom as a rose, in a spiritual as it does in a literal sense."

Rev. Mr. Taylor, while performing a mission of twelve weeks, preached upwards of 50 sermons—formed 2 churches—baptized 18 children and visited 13 schools. After noticing the kind treatment which he experienced, he gives it as his opinion that the Missionary business is of vast importance if judiciously managed. That special regard should be had to the character and experience of those who are employed. He states several of the advantages, as they presented themselves to him, arising from a discreet and steady management of missions. As the following; "They serve to counteract the powerful inclination of people in a new country wholly to neglect the concerns of their souls and regard nothing but procuring a comfortable subsistence.—They check the pernicious influence of the immoral and unprincipled. They encourage and strengthen the few pious characters, which are to be met with, in their duty.—They serve to secure the youth from the dangers to which they are exposed; and incline them to hear and regard the truth.—To convince of the utility of civil order and good neighborhood and

friendly intercourse.—To impress a deep conviction of the importance of religious institutions and public worship and the regular dispensation of the word, as relating both to the present and future life.—To work sincere regret for the precious privileges which they had lost by their removal, and an ardent desire to regain them.—The Missionaries are instrumental in forming regular churches which are productive of extensive good—Visiting, instructing and praying with schools also produce happy effects.—Their labors and instructions are likewise calculated to further and enliven the discharge of parental duties." The advantages are too many to be more minutely enumerated.

Rev. Mr. Grout, while performing a mission to the district of Maine of sixteen weeks travelled 1265 miles—preached 87 sermons—baptized 46 persons—assisted in forming three churches—administered the Lord's Supper 4 times—visited the sick—catechised the children and gave private instruction to particular families. He appears fully convinced of the utility of well conducted Missions, and recommends the continuance of them and the encouragement and assistance of the charitable, in a manner which shews how nearly the spiritual interest of these destitute people lay to his heart.

Rev. Mr. Hale, while performing a mission of about twelve weeks to the eastward preached nearly 60 sermons—assisted in forming 3 churches—baptized 7 adults and 25 children—administered the Lord's Supper twice—visited the sick, and informed himself carefully of the state of the people. He was kindly received, labored much, and, we hope, suc-

cessfully, and is convinced of the need and utility of discreet Missionary services.

They all agree that much good may result from Missions, and assure us, while the field of labor is large and the harvest is plenteous that the laborers are few.

Constrained from love to souls and animated with the pleasing prospect of serving them, the Trustees have prosecuted their work, and have now four Missionaries in their service: Rev. Messrs. *Fish, Cooley, Crosby and Strong*. The three first for the term of 18 weeks—the 4th, being the last procured, for 14 weeks. The two first are employed in the counties of Herkimer, Oneida, Onondaga and Chenango, in New-York: the others in the district of Maine. To avoid interference with other societies, and to profit ourselves of the knowledge which we had gotten and of the favorable impressions which we had made, they were directed to take the same route, to obtain, if able, fuller information—make deeper impressions of our sincere desire to afford them the bread of life and make them a people prepared for the Lord.

In the few letters received, they assure us of their kind reception—of the large fields of labor which are before them—of their fair prospects and hopes, and of their desire and purpose to do what is expected, trusting in Christ for strength and success, and earnestly entreating the prayers of those who wish well to Zion.

The distribution of books is again made an object. The list of the last year has been increased—as the report of the Trustees—Dr. Lathrop's vol. on the Epistle to the Ephesians—His sermons on baptism and Christ's warning

to the churches—His sermon on steadfastness in religion, and two sermons on the Christian Sabbath—Doddridge's Rise and Progress—the several sermons which have been preached before the society—also divers other small tracts, as Plain Truths, Two Shoemakers, Repository Tracts No. 7 and No. 8, Familiar Instructions, Extracts from Henry's life, Hemmenway's Sermon to Children, Vivian's Dialogues, Address from a Stranger, Whitaker's Address, Friendly Visit. Different books, calculated to promote the leading object, appeared most eligible. A variety of entertaining, useful and religious reading suits different tastes—enkindles a thirst for information—prompts to a good use of leisure hours—animates to emulation and ends in greater improvement. The selection of the Tracts, it is thought, has been judiciously made. The other and larger works are generally known. All the books purchased have not been distributed. The remainder is reserved for future years.\* That there should be a destitution of books in a newly settled and uncultivated country will be easily supposed, and readily accounted for, when the necessities and ordinary comforts of life first and for a considerable time engross the attention of the inhabitants. It is not then strange that the dispersion of books is so commonly gone into by religious societies. In this way more good is effected than only by employing Mission-

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\* On hand, Bibles 52—Select Sermons 10—Doddridge's Address 400—Lathrop's Six Sermons 316—On the Christian Sabbath nearly 1000—The Tracts, about 1000—The Trustees' report and instructions, not exactly ascertained.

aries. Extensive and permanent good accrues from it.

The present state of the funds will be laid before you as by document A.\* The report of the Auditing Committee—with our expenditures and disbursements since the last meeting as by document B,† and the contributions which have been made, and the prospects which we have of being further serviceable to the cause of Christ.

From the ready patronage which the good people in this county have given to this benevolent institution, and the very important objects which it embraces, the Trustees flatter themselves with a continuance of their charities. What has been freely given, they trust, has been acceptably and beneficially applied: That many in the new settlements have reaped and still reap the blessed fruits of Missionary services, and of the useful books which have been distributed among them. We believe that the good Lord has owned what has been done, and accepted the alms which have been consecrated to his use. Opportunities often present to do good to our fellow men. But how can we do them more good, or so much, as by affording them the means of religious instruction? To what higher and better use can any apply the wealth which Providence bestows on them, than by sending to the destitute and poor the dispensation of the gospel of the grace of God? In what estimation do we hold our religious advantages? With what extreme reluctance would we part with them? How then must our bowels yearn over those, who sel-

dom enjoy them, or are wholly deprived of them?

It is very conceivable, that in a new country many, who would be glad to hear the word and attend on all the ministrations of the sanctuary; who once heard and attended cheerfully and profitably, feel unable to spare even a small sum to attain those valuable objects. Necessity constrains them to apply what they procure to the subsistence of their families. Unaided, they must for years experience a famine of the word of life. For how shall they hear without a preacher? How preach unless sent? Who send them but Christ, and who furnish the compensation for their labors but the wealthy and liberal? There may be others, who, for want of suitable instruction, imbibe hurtful if not destructive errors. How shall this evil, which may be a growing one, be resisted but by the labors of orthodox and pious teachers?

Those who live long without the word and ordinances of Christ, are exposed to lose a lively sense of their utility and high excellence, to cherish a Gallio spirit, and to apply what they have altogether to worldly purposes. To prevent all this something must be done, and done by those who judge correctly, who duly appreciate gospel blessings, and who have the ability to reward those who preach the truth. The condition of our infant settlements is meliorating. To this desirable change Missionary societies have doubtless contributed. This affords encouragement to pursue the work which we have undertaken. Let us not be weary in well doing. God is not weary in doing good to us. He can furnish the means more liberally if we apply them right and occasion requires. Occasion

\* Note A. P.

† Note B. P.

will, doubtless, still exist, and require our exertions in this way. To this we may be powerfully moved by the good which has been effected; by the more steady conduct of individuals; by the orderly management and religious education of private families; by the peace and harmony of towns; the organization of churches; by the more careful observation of the Lord's day; by a growing conviction of the value of gospel institutions; by the settlement of ministers, and by a divine influence accompanying the ministry of the word, producing, as we hope, the conversion of sinners and the enlargement of Zion.

We should be moved by the abundance of good which may yet be effected by diligently and vigorously and discreetly prosecuting what we have begun. Having done so much, let us go on;—that we may not lose what we have gained. Let us still exert ourselves without fainting and weariness and reluctance, and give and do as we are able; accordingly as God giveth to us; who loveth a cheerful giver. Let us animate our hearts to this good and glorious work, by considering what benevolent efforts are still made in various parts of our country, and in various parts of Europe, to spread the light of divine truth and enlarge the borders of Christ's kingdom—by considering what large numbers are employed in it—how cheerfully they contribute towards it—how harmoniously they pursue the work—how ardently and incessantly they besiege the throne of grace for direction and success, and how remarkably their designs and labors have been owned of their Father in heaven, and how wonderfully the God of hope causes them to

abound in hope and faith thro' the power of the Holy Ghost.

May these animating considerations still operate upon our hearts, and on many others, who need only to have their attention turned to this subject and their charity solicited.

God is able to make all grace abound, towards those who wish well to this very thing—who labor diligently and bestow freely for the instruction and salvation of precious souls; that such may have an all sufficiency in all things and abound in every good work; and being enriched in every thing to all bountifulness, thanksgivings and praises may be offered by very many unto God.

The Trustees would suggest to the society, that the following votes be passed—which were accordingly passed.

VOTED, That a Committee be appointed to form a plan of a legal incorporation of the society, and report the same at the next annual meeting.\*

VOTED, That the several Churches and Congregations belonging to the society, be requested to make a public contribution to the funds of the society upon the next annual Thanksgiving.

VOTED, That the above report be printed and sent to each Minister of the society or, if vacant, to the deacon of the church, with a request to read it publicly to the congregation.

SAMUEL HOPKINS,  
*Vice President.*

\* It was after proposed and voted, that the committee should report to the Society on the second Thursday in January next. That the committee should consist of seven. That Rev. Messrs. Dr. Lathrop, Dr. Lyman, S. Williams, Hastings, Billings, Phelps and Jonathan E. Porter, Esq's, should be the committee.



**A. MONIES** received by the Hampshire Missionary Society, since the report of the Trustees A. D. 1802.

	D.	C.		D.	C.
Amherst, 1st parish, . . .	37	97	Norwich, . . . . .	2	
Ashfield, . . . . .	77		Palmer, . . . . .	20	
Bernardston, . . . . .	4		Plainfield, . . . . .	21	
Belchertown, . . . . .	20	$\frac{1}{2}$	Rowe, . . . . .	4	
Buckland, . . . . .	26	20	Shelburne, . . . . .	30	
Charlemont, . . . . .	8		Southampton, . . . . .	37	75
Chesterfield, . . . . .	20		South-Hadley, . . . . .	35	96
Conway, . . . . .	23		Springfield, 1st par. . . . .	118	
Cumington, . . . . .	4		Sunderland, . . . . .	46	
Deerfield, . . . . .	6		Westhampton, . . . . .	25	25
Easthampton, . . . . .	1	50	West-Springfield, 1st par. . . . .	29	29 $\frac{1}{2}$
Granby, . . . . .	23		Whately, . . . . .	10	50
Greenfield, . . . . .	4		Williamsburgh, . . . . .	54	45
Granville, middle par. . . . .	13	50	Worthington, . . . . .	67	
Hadley, . . . . .	51	38	By Missionaries, . . . . .	29	59 $\frac{1}{2}$
Hatfield, . . . . .	39		Of Henry Lord, of Killing-		
Hawley, . . . . .	10	50	worth, Con. . . . .	1	
Heath, . . . . .	17		Profits on 'Mr. Williams' Con-		
Leverett, . . . . .	8		vention Sermon, . . . . .	6	59 $\frac{1}{2}$
Longmeadow, . . . . .	47	33			
Montgomery, . . . . .	2	50			
Northampton, . . . . .	61	8			
			<b>TOTAL, . . . . .</b>	<b>1073</b>	<b>96</b>

**MONIES** received by the Hampshire Missionary Society, from August 1802, to August 1803.

Annuity 1802, - - -	432	42
1803, - - -	4	
<b>TOTAL,</b>	<b>436</b>	<b>42</b>

**B. THE Committee** appointed by the Hampshire Missionary Society, at their meeting at Northampton, on the twenty-sixth day of August last, to examine into, and report to the Society the state of their Treasurer's accounts—ask leave to report as follows :

THE Committee find that all the monies for which the Treasurer has become chargeable up to this day amount to twenty-two hundred fifty-four dollars six and an half cents. Thirteen hundred forty-four dollars twenty and an half cents he has by regular and proper documents proved to have been duly expended, under the direction of the Committee of the Trustees, for the purposes of the society. Eight hundred thirteen dollars and sixty-two cents are loaned to sundry persons and secured with interest, for the benefit of the society. There are now in the Treasurer's hands in cash ninety-six dollars and twenty-four cents.

The three last mentioned sums make in the whole the sum of twenty-two hundred fifty-four dollars six and an half cents, for which the Treasurer was accountable.

	D.	C.
Expended, . . . . .	1344	20½
Loaned, . . . . .	813	62
On hand, . . . . .	96	24
The whole amount received, . . . . .	2254	6½

ASA WHITE,  
JONATHAN E. PORTER, } Committee.

Hadley, August 19, 1803.

C. EXPENDITURES of the Hampshire Missionary Society, since the Report A. D. 1802.

To complete the pay of Missionaries A. D. 1802.

	D.	C.		D.	C.
To Rev. Samuel Taggart, . . . . .	68		Nov. To Mr. Taggart, postage of letters, . . . . .	88	
To Rev. Jonathan Grout, . . . . .	71	43	To Mr. Grout, do. . . . .	33	
To Rev. John Taylor, . . . . .	46		To Mr. Taylor do. and carriage of books, . . . . .	7	67
To Rev. Enoch Hale, . . . . .	42	57	A. D. 1803, May. To Mr. Williams do. and printing 2 letters, . . . . .	9	82½
A. D. 1803, in advance, . . . . .			Aug. To Dr. Lyman, carriage of books &c. . . . .	11	39½
To Rev. Peter Fish, . . . . .	72		To Mr. Williams, postage and 2 trunks for the deposit of books, . . . . .	6	93½
To Rev. Timothy M. Cooley, . . . . .	90		To Mr. Hale, paper and advertisement, . . . . .	3	8
To Rev. Joshua Crosby, . . . . .	64		To Mr. E. Cook, for entertaining 2 committees and treasurer, . . . . .	2	59
To Rev. Joseph Strong, . . . . .	56		For printing letter and plan of a female Association, . . . . .	13	
For books. Four Bibles, . . . . .	3		For wrapping paper and wafers, . . . . .	25	
15 Select Sermons, . . . . .	15		To Dr. Nathaniel Ely, to aid in educating two Indian lads, . . . . .	50	
1 Dr. Lathrop's do. on Ephesians, . . . . .	87½				
416 ———'s six Sermons, . . . . .	45	14½			
15 ———'s God's challenge, . . . . .	1	20			
9 ———'s On Steadfastness, . . . . .	72				
40 Dr. Lyman's—to the society, . . . . .	3	20			
11 Mr. Williams' do. . . . .	88				
1700 Sheets of small Tracts, . . . . .	44	72			
42 Dr. Doddridge's Rise &c. . . . .	38				
* 200 Trustees' Report, A. D. 1802. . . . .					
40 Dr. Lathrop's sermon before the society. . . . .					
1400 ———'s on the christian sabbath. . . . .					
			TOTAL,	769	60

\* In the foregoing account are several books, valued 10 dollars and 87½ cents, which, being donations, are not brought into the account of the Treasurer. Also 18 dollars of the charge for Doddridge's Rise, are yet due from the Society, and may be paid by a return of the books. The other 20 dollars were sent to Albany expecting to purchase 18 of Doddridge's Rise, and 12 of Fuller's Gospel its own witness. The result is not yet known. The books to which no price is affixed, it is expected, will be of no expense to the society, being paid for, by printing large impressions of Dr. Lathrop's sermons on the sabbath, his six sermons, and his sermon before the society. Large sums have been paid out of the treasury to the printer, but, being due from subscribers and purchasers, will be replaced as soon as collected.

## Religious Intelligence.

*Extract of a Letter from Rev. Jedidiah Bushnell, to one of the Editors, dated Cornwall, Vermont, December 5th, 1803.*

RESPECTING the state of Zion in this country in general, I have good news to write. It is probable I never had better news. There has been much religious attention in this country within a year, and is much now in many places. It is much the greatest in Rutland and Bennington counties. Two years ago it was great in the northern counties, and of late much greater in the southern counties. You doubtless have heard of the glorious revivals in Pittsford, Rutland and Bennington; the attention began in those towns, and has been very great. Since, it has been great in Dorset, and of late, very great in Bennington, probably more powerful than in almost any part of our land. I was there a few days ago, and more than one hundred persons had then united with the church, since the commencement of the revival, and the work still continues. The work has been more sudden in that place than common; it is but three months since it began. It seemed to overpower the town at once, and a number of bold enemies have been cut down, and bowed to almighty grace. I have seen many glorious awakenings, but have never seen a more powerful work than in some towns in this State. Besides the towns mentioned, where the attention has been the greatest, its happy influence has been experienced in the following towns; Hubberton, Castleton, Orwell, Shoreham, Weybridge,

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Bridport, Addison, Hinesburgh, Sudbury, Brandon, Duxbury, Jericho, and I have heard of late that there is some attention in Tinmouth, Rupert and Sandgate. But it must be remembered that in some of these towns the attention is small; in some of them but a few persons have given evidence of a change of heart. A holy sprinkling appears in all the places mentioned, and in some of them showers. It is, therefore, a time of the most gracious visitation among us; Oh, that we had a heart to give God the glory!

*Extract of a Letter from Rev. Thomas Robbins, Missionary to New Connecticut, to one of the Editors, dated Canfield, December 7, 1803.*

THE custom of Presbyterians in this western country of meeting in large numbers on sacramental occasions, is an invariable practice. Dr. Nesbit, of Carlisle, told me it was introduced in Scotland, in the reign of Charles I. when a great number of their ministers were silenced. One or two would administer to several churches. The present practice is, to have a sacrament at every congregation once and sometimes twice in a year: Generally twice in a minister's charge. Three or four ministers attend, and the most of the people within 12, 15 or 20 miles, and some much further. Their ordinary custom is to preach Saturday afternoon, twice on the Sabbath, with the administration between, a praying meeting on Sabbath evening, and a sermon on Monday. After which the people disperse. In these times of awakening they are not confined to their usual mode as to the duration of the meeting. The

people who belong to the congregation where the meeting is, all keep open houses for any that come. On Thursday preceding the sacrament they had a fast, agreeably to their custom. A candidate belonging to the Presbytery performed the first exercise, I did the second.

The sacramental occasion was the most solemn scene I ever witnessed. I shall not attempt the description. But could you, sir, be present at such a scene as I there saw, however much you have heard, I doubt not you would have such feelings and impressions as you never had before. The solemnity, the impression, the evidence of the divine presence, were such as is not to be told. I never conceived any thing which appeared so much, as some parts of the solemnities, like the judgment day. But you will remember that the present is not an ordinary but a very extraordinary time.—The exercises began Saturday, at noon, in the meeting-house. Mr. Swan preached. After which there were some baptisms of persons newly admitted to the church, and Mr. Porter gave an exhortation and dismissed. An exhortation is a very common exercise among them, which they are very fond of. In all their exercises the ministers are about twice the time of the ministers in Connecticut. Saturday evening the people again convened, and Mr. Woods preached. The people dispersed at a late hour. Sabbath morning we met for public worship, in a place provided, in a pleasant oak grove, near the meeting-house. As to the number of the people, I don't know how to guess, but I should suppose there were as many as I have ever seen on the greatest and most public

religious occasions in Connecticut. Mr. Speer preached in the forenoon, after which they attended to the administration of the ordinance, which lasted three hours and a half. Mr. Porter fenced the tables, which is done as follows. Every communicant previously receives a token, which is a small piece of lead. This they get by applying to any elders present who know them. None may come to the tables without their tokens. In fencing the tables, the minister shews from scripture who have and who have not a right to that holy ordinance. It is an address to the consciences of those who have received tokens. That they may then absent, if they do not feel clear to come to the table. But the principal object in fencing the tables is to let the world know, if wicked men do come to that ordinance, the scriptures do not authorise it, nor does the church allow it.—The number of communicants was about three hundred. There were five tables. Mr. Porter asked the blessing upon the elements, and administered at the first table. Mr. Swan served at the second, Mr. Woods the third, Mr. Speer the fourth, I did it at the fifth, and gave thanks. After a short intermission Mr. Porter preached, and closed the exercises about sundown. At evening they met in the meeting-house for society. Their society is a common meeting with them, particularly at this time, answering to conferences in New England. The exercises are alternate singing and praying. They sing the old tunes by reading the lines, which is very solemn. If they have a minister in their societies, he generally gives an exhortation. But the elders commonly pray. The evening meet-



ing was peculiarly solemn, a great deal of that kind of falling which has been common in the revival in this country. After a number of prayers, I spoke upon the temper of the returning prodigal, prayed and gave the blessing, near eleven o'clock. The ministers and some others then left the house, but the people generally appeared unwilling to go. Mr. Woods and a young man, a candidate, remained and continued the exercises till two o'clock. And some stayed till four in the morning.— We met on Monday at eleven o'clock at the grove. The number of people almost equal to the day preceding. I preached from Jer. viii. 20. The people appearing unwilling to retire, Mr. Woods preached. After which Mr. Porter said a little, and dismissed the people near four o'clock. At about sun-down, the last left a place which I shall ever contemplate with reverence.

I feel it incumbent upon me to make some remarks upon the extraordinary work of divine grace in these western countries; but I hardly know what to write. You once observed to me, you wished to have an account of this work, from one who had been an eye witness, and who was acquainted with Connecticut ideas, modes of thinking and expression. Your wish has probably been gratified in a measure by communications from Mr. Badger and others. I suppose you have had nothing more particular than a letter which you received from Mr. Badger last summer, which I saw. But from that, and all which I had heard, I had got a very inadequate conception. Accounts of things at such a distance, commonly, are general; but it is from particulars that we usually obtain

accurate ideas. I do not suppose I can inform you of any thing essentially new. But may perhaps mention some particulars, which will not be wholly useless or unentertaining.

I have not much knowledge of the present state of this work, except in Pennsylvania. I believe there has not been an instance of its appearance on the east side of the Alleghany mountains, but on this side it is universal. Of all the congregations under the care of the Synod of Pittsburgh, amounting to 80 or 90, there are not more than five or six which have not been visited with divine grace. I conceive this work in many respects to resemble the great revival of religion in New England in 1740, '41 and '42. In extent of territory it exceeds that. In its diffusion to almost every town and society it also exceeds that. With respect to the number of subjects in the several societies where the work is, I believe the present hardly equals the former. I am persuaded there are not so many subjects as in most of the societies in the late revivals in Connecticut, according to the number. But in most or all of the societies which are visited, I trust there is a good number delivered from the reign of sin, who will adore the riches of sovereign grace forever. The opposition, the ridicule and reproach which the present work receives, is not less than did the work of the same spirit sixty years ago. The only difference is, opposition is not now conducted with the same external violence; it not being the custom of the day. The manner of the ministers' preaching is also much as it was then; Calvinistic in sentiment, serious, earnest and pathetic. The state of society is

these back counties is in some respects similar to what it then was in New England. In the general attention and commotion which is produced among all classes of people, the two cases are quite similar. If there were any excesses among ministers who were great instruments in that work, it doubtless was owing to the violent opposition they experienced. In the present revival I have not known any thing of the kind. But they appear to conduct with great moderation and propriety. People at a distance may say what they will, but when they come to be eye witnesses, every reasonable man is effectually restrained from declaring it to be any thing but the mighty power of God.

It is proper to remark, that this work is in many respects mysterious and extraordinary. And after the most careful observation, long experience and inquiry, there are some things which cannot be understood. Is this an evidence that it is not the work of God? It is, if the creation of matter from nothing, which is a mystery, be an evidence that God did not make the world. But there are things to be seen, which are not to be described. After all that could be told or written, your conceptions would be far short of the reality; or of what they would be, if you could be an eye witness. With regard to the number who fall, my ideas were very incorrect. By far the greater part of those who are subjects of the work, fall. Of those who have been made the subjects of grace, or who have had real, genuine conviction, so far as I have seen at least, two thirds or three quarters fall. But there are many, who are evidently made

subjects of the work of the spirit, and have deep and powerful convictions, who do not fall, and are not at all affected that way. They, generally, first fall, under a conviction of sin. And they sometimes obtain comfort the first time they fall, but not generally. I have never heard of any falling once only. It is commonly repeated many times. If they obtain a hope and give good evidence of a reconciliation to God, they still continue to fall.—Good people fall in many instances. Several ministers have, who appear to be men of piety. Many people, who have been professors of religion for years, and who have given good evidence of a Christian life and character, have fallen. Elders of the churches, serious men, have fallen, and in some instances, in the exercise of public prayer. Many young professors, who appeared to become Christians before the present work took place, have fallen like others, but still have never given up their former hope. There are probably many who fall, who will not finally be brought to a saving union with Christ, who will hereafter return to vicious courses, and become more hardened in wickedness; as is the case with some in all religious revivals, who have powerful convictions. There are some few, but a small number however, who fall, and still pursue vicious courses. This is a matter of great triumph with the enemies of the work. They know no better. But they might have known, that it is not uncommon for persons in the ways of vice to have sudden and pungent convictions of their sin and danger, but still continue the chained prisoners of Satan, and in the service of their lusts.—Persons fall on all occasions. Most generally

at public worship and at their societies. Frequently at family prayer, sometimes alone, sometimes in merry company, being suddenly struck by the truth. Sometimes they fall when they are in their ordinary business. Perhaps if private religious meetings in Connecticut were conducted more in the way they are in this part of the country, and less for speculation, they would find more evidence of the divine presence.—In the places where the work is, there is scarcely a time of public worship, without some persons falling. The first instance I ever saw, was at the evening lecture I preached during the session of the Presbytery. At the close, and after the exercise, three persons fell. The next day, at the fast, preparatory to the sacrament, ten or twelve fell. On Saturday before the sacrament, there were perhaps 25. On the Sabbath, I imagine there were 50; perhaps 80. Sabbath evening and Monday, nearly as many.—You observe I use the word *fall* indiscriminately. I know of no other word so proper. But it must be remembered, that the degrees of bodily affection are indefinitely various. From the least nervous agitation, every grade to the most violent you can conceive; or to a death-like weakness and inaction. Some can sit who cannot stand. Some can sit in a corner, who could not otherwise. Some can sit with a little assistance from another. Some must be held as much as infants, some as much as persons in high convulsions. The bodily affection is of two kinds. A loss of the strength and animal powers; or nervous affections and convulsions. The latter is much the most common. In the former case, they are general-

ly still, excepting sometimes sobbing and sighing. But, at times, apparently, almost lifeless. In the latter case, they generally make a noise, in proportion to the height of the affection. The deepest sobs and sighs, and the loudest groans. They generally make great exertions to suppress their noise; but it seems like damming up a torrent, after a little restraint it bursts with still greater violence.—The duration of the affection is very diverse. In some cases, it is but a few minutes. In others, an hour or two; and sometimes twenty four hours, or several days. Though they continue this time without sustenance, they feel no inconvenience afterwards, and on their recovery, are able to attend to any business. In their affections, though they appear to a beholder to be in the greatest bodily distress, they are not sensible of any pain, or any other than mental distress. There is very rarely an instance of any one being sensible, at the time or afterwards, of any injury from the fall, however severe. And when they are so agitated, that two or three persons have to make the greatest exertions to hold one, and of course are held by violence, they feel no foreboding or inconvenience afterwards.—The philosopher and the cold professor may say what they will, these things are facts. And these are some of the characteristics which render the work a mystery.—Persons of all ages are subjects of this work. Old, middle aged, youth and children. Some children quite young. So are all characters. Infidels, philosophers, physicians, many remarkable instances, lifeless professors, the stupid, the thoughtless and the gay. But, as in other revivals, young persons and those

who have had a religious education, constitute the greater proportion.

The great inquiry in New England is, why do they fall? For five weeks that I was in that quarter, I took great pains to enable myself to answer this inquiry. I can say a little, but perhaps it will not be satisfactory. You observe there are two kinds of characters who are subjects of this affliction. Those who are Christians, and those who are not. It will be presumed, of course, that their views and feelings are very different. Unrenewed sinners, when they fall, generally are impressed merely with a sense of their sin and danger. A sense of the weight of sin, the wrath of God, the certainty of his vengeance, and the pains of hell, when brought feelingly to their view, come upon them with a load too great to be borne. They shrink, and sink under its weight. Is this a matter of surprise? Is it not rather to be wondered that awakened sinners ever can support themselves? Sometimes however they are struck down as if with a stroke of divine power, without much previous reflection. Christians, when they are led to a feeling sense of the goodness and mercy of God, of his long suffering and patience, of their extreme ingratitude, their great abuse of privileges, the danger of their being deceived in their hope, the solemn account which they must render to an omniscient Judge, and their just exposure to eternal death, they find themselves unable to sustain the pressure of truth; but must yield to its weight. Sometimes a view of the glories of the divine character, the wonders of sovereign grace, the riches of the Saviour's love, and the glo-

rious work of man's redemption, opens to them with such clearness, that they can no more bear it than Moses could a sight of God's glory. Sometimes a consideration of the danger of sinners, their infinite hardness and stupidity, and the certainty of their being brought into judgment, is more than their natures can bear. Sometimes they fall instantaneously.—However those who fall may be affected, they never lose their senses. Their minds appear to be more active than ever, and all their powers seem intent upon the things of religion and the interests of eternity. They are never in so good a situation to receive instruction. Their minds are fixed, and their memories uncommonly retentive.—Many of them speak in broken accents and half expressions, in their affliction. Generally according to the nature of their feelings. Begging for mercy, deprecating wrath, groaning under sin, calling upon perishing sinners, or giving glory to God. Those who are still, when they recover sufficiently to be able to speak, commonly speak then. It makes very little difference what is the time or occasion. The impulse appears to be irresistible. And some persons will speak for some time, and speak to admiration. It seems almost, not from the manner, but from the truths they utter, as if they had been to the invisible world.—The ministers uniformly inculcate the idea that there is no religion in merely falling down. Indeed it appears to be nothing more or less than the effect of the affection of the mind.—Many, very many have been the attempts to account for this extraordinary work, on natural principles; but all have been in vain. All agree,



friends and foes, whenever they become eye witnesses, that it is a reality, and not feigned; nothing which is the effect of design in the subject. That is indeed placed beyond all doubt. Divine Providence seems to have singularly ordered events, in such a manner as to confound and effectually disappoint all attempts which have been made to account for this work from natural causes. Many who have made the attempt have themselves *fallen*, and become subjects of what they before termed a delusion. No causes have been assigned, which have not been demonstrated by facts, to be trifling and absurd.—It belongs to us in these things to be modest, and not to despise and disbelieve, if “there are some things hard to be understood.” I will conclude this subject by observing, that I firmly believe this to be a conspicuous and glorious work of divine grace; and that thousands of immortal souls, the subjects of it, will adore the riches of divine mercy, thro’ eternity. May the Lord of all grace carry on his work gloriously, to the honor of his great name, and the enlargement of Zion!

*Extract of a letter from a gentleman in New Connecticut, to one of the Editors, dated November 2<sup>d</sup>, 1803.*

WE had seventy persons attended a conference the other evening. Mr. Badger was with us. Such scenes I never saw before. The Lord of all will do just as he pleases. Many are very thoughtful, some are struck down. Jehovah appears to be riding forth in many places conquering and to conquer. In many parts of Pennsylvania the awakening is very powerful, and of late it is the in-

quiry of some amongst us what shall we do to be saved? But what of all appears most singular to people from New-England is the falling down. Some appear to be as it were faint, but most are seized with a kind of convulsions, some to a very great degree. Some are in that situation longer, some shorter than others, no two alike. Yet after recovering they appear to have received no injury from being held to prevent struggling; and although entirely helpless, they have a retentive memory and have a full knowledge of all that is said or going on near them. Younger people seem generally to be the subjects of the awakening, and some children of eight or ten years of age. Some have immediate relief, others are in great agonies of mind for many days. People in general are serious. May Zion rejoice! Pray for us. The prayer of the righteous availeth much. The great Jehovah will do as he hath determined. May his will be done, and in humbleness of mind may we resign ourselves into his hands!

#### INSTALLATION.

ON the 19th of October last, the Rev. SETH WILLISTON, Missionary from Connecticut, was installed in the pastoral office over the church in Lisle, State of New-York, with a reserve for the present, of half the time to labor in the service of the Missionary Society of Connecticut. The public services of the day were performed in the following order. The Rev. Mr. Darrow of Homer made the first prayer; the Rev. Mr. Chapin of Jericho preached the sermon from Acts xx. 31, and also made the consecrating prayer;

the Rev. Mr. *Sage* of Chenango gave the charge; the Rev. Mr. *Wallis* of Pompey presented the right hand, and the Rev. Mr. *Woodward*, Missionary from Connecticut, made the last prayer. The exercises were closed by singing the 342d Hymn in the Hartford selection, "Let Zion's watchmen all awake," &c. It was considered by those who attended, as a season of more than usual solemnity.

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### POETRY.

COMMUNICATED AS ORIGINAL.

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#### *Faith and Resignation.\**

1. **J**ESUS, my Saviour and my God,  
On thee I cast my care;  
While on thy word my soul relies,  
Thou wilt my sorrows bear.
2. When guilt depress'd my spirit low,  
Thy mercy rais'd me up;  
And shall I let thy promise go,  
And cast away my hope?

3. Thy hand, when hardest trials came,  
Has often clear'd my way;  
And thou wilt give thy servant strength  
Proportion'd to my day.
4. Oh, let me to thy gracious hand  
My life, my all resign:  
Be thou my guardian and my guide,  
And be thy pleasure mine.
5. Let threat'ning billows round me  
rise,  
If, Lord, thou judge it best;  
Thy presence in the fiercest storm  
Shall calm my fears to rest.
6. My willing heart, if thou command,  
Shall quit its fond desires:  
Thou wilt bestow what most it craves,  
Or quench its idle fires.
7. If earthly comforts be denied,  
And piercing sorrows come,  
Jesus, on thee I'll fix mine eye,  
And on my heav'nly home.
8. There, when this dream of life is past,  
Safe let my soul arrive:  
Redeem'd by thee, beneath thy smile  
I would forever live.

ASPASIO.

\* Several of the leading thoughts of this hymn are borrowed from another, published in the *Magazine for March, 1823*, entitled "Jesus the Christian's refuge in trouble."

#### *Donations to the Missionary Society of Connecticut.*

1804		D. C.
Jan. 2.	Mr. Thomas Williams, contributed in new settlements - - - - -	32 56
5.	Rev. James Woodward, do. - - - - -	41 28
15.	Rev. Samuel Leonard, do. - - - - -	4 0
	Rev. Ira Hart, do. - - - - -	31 5
	Avails of Dr. Strong's Sermon at the ordination of Rev. Thomas Robbins, - - - - -	14 37
	A friend of Missions, to purchase Books, - - - - -	11 32
		<hr/> 134 53

By Doctor Trumbull, 600 Addresses on Prayer and Family Religion.  
By Mr. Ruggles Humphrey, late of Simsbury, deceased, a Bequest of six Dollars, annually.